

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

JACKSON, MISSISSIPPI, JAN. 28, 1909.

NEW SERIES VOL. XI. NO. 4

Not Gold Nor Years.

BY MILTON C. WILCOX.

It is not gold alone that worths the coin;
The rightful, legal stamp the coin must join.
'Tis not the figured note which is of worth,
Which value gives it thru the wide, wide earth;
It is the governmental sign and seal
Which makes it potent for the civil weal.
It is the silvers' trace which tempers steel,
It is the life in blood that makes it heal.
So life, dear heart, is not of years alone,
Howe'er so many to the past have flown.
True living is not made of years, but deeds;
Of earnest prayers, not counting of the beads;
Of humble trust, not flight of any fancy's wing;
Of toil and task which burdened years e'er bring;
Oft wrinkled brows, and weary, lagging brain;
Oft sleepless nights and anxious care and pain;
'Tis these write wrinkles on the fairest brow,
And bring the past and future into now,
And bow the form and silver o'er the hair,
And strengthen noble hearts, or bring despair,
But God, the Life, the Lord, the Hope of all,
Shapes up the task, lifts up the ones that fall;
Remolds the life; to character gives form,
And writes upon the heart His blessed norm
Of life; and makes the care-worn, wrinkled face
A blest expression of His own love's trace,
And so, dear heart, let courage come with years,
And rest in God; to Him give all thy fears,
And go thy way with blest and sweet content,
And know in Him are all our years well-spent.
And as His life ne'er ends, no "finis" page,
So shall the years bring youth instead of age.
Immortal youth true characters contain,
Victorious over labor, strife and pain,
Till past the years of earth by mortal trod,
Our life shall measure with the years of God.

Thursday, January 28, 1909.

No Fictitious Label on Package.

The reason given as I understand, by our Baptist brethren in justification of their favoring the acceptance of alien immersion, rests in an assumption that the line of apostolic succession cannot be established, and that we cannot prove our own immersion, is not alien.

In the first place Baptists do not claim apostolic succession. When the apostles all died, that was the end of the apostolic mission, but we do claim a succession of the laity, and feel that the language of our Lord himself when He established His church, fully justifies that claim. When Christ founded His church He declared that it should be perpetuated, and to question its perpetuation is tantamount to a contradiction of that holy declaration, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Is the church today called upon to establish, by positive proof, an unbroken chain of succession back to the apostles in order to be entitled to claim that her baptism is not alien? How do we know that we are human beings, and have descended through an unbroken chain of genealogy from Adam? And if called upon to prove it in order to the right to claim that we are human beings, how would we proceed to do so? The only way we can prove that we are human beings descending from Adam is to appeal to the Word of God. I do not know of any Baptist who is not willing to accept this testimony as being all sufficient to establish his identity as a human being.

Jesus Christ established a church and said, "The gates of hell shall not prevail against it." To me, this is proof as strong and effective to show that the church of Christ began at the time He founded it, as the other is to show that we descended from Adam. We know that the human race has been preserved, and still exists. What right have we to say that the same power that has preserved and perpetuated the human race, could not preserve and perpetuate his church. Especially since he declared at the time of its foundation that "the gates of hell shall not prevail against it!"

I believe the Baptist Church to be a continuation of that organization that Christ established, and that it has never ceased to exist somewhere upon the earth from the time of its beginning to the present hour. We cannot prove that the church of Christ has not been preserved and perpetuated without proving our Lord and Master to be a false prophet. This is indeed holy ground. I claim the Baptists to be that church because they wear the ear marks of the New Testament Churches. Any other religious organization may enjoy the privilege of making the same claim, and have the right to establish the claim if it can.

When our Lord established the church, He gave to it the ordinance of baptism, and that ordinance is to be used for a purpose, a glorious purpose. It symbolizes as Baptists teach and believe: the death, burial and resurrection of our Lord. The person receiving it does so also, to show forth his death to sin, and his resurrection to newness of life. Others may immerse, but it requires something more than the simple act of baptism to make up the ordinance. No other denomination practices Baptist baptism, and for the Baptists to accept an

alien immersion, it would be to sacrifice and unhinge some of the foundation doctrines of the church. Suppose the Baptists should accept a Campbellite baptism, would we not accept the teaching set forth in the Campbellite baptism? Is there a Baptist minister in the land that could remain in the Baptist Church, if he taught and preached Campbellism? I cannot see how a Baptist Church can accept an alien immersion without accepting the doctrines of the church that administered the immersion.

The practice will lead to unutterable confusion and I cannot understand how any one who has been taught the Baptist faith may get his consent to ask to be received into a Baptist Church on his alien immersion, for he would be, so far as Baptist belief applies to it, as one in a Baptist Church without baptism.

To recognize the baptism of one who had been baptized in unbelief, in order to be saved, would be to put Baptists in a position that renders them helpless to defend the Bible doctrine of believers' baptism—Baptist baptism can only be administered by Baptists, and no other baptism has a place in a Baptist Church, for no other religious organization has the Baptist ordinance to transfer to the Baptists, and this is not the fault of the Baptist people.

One who cannot give up his alien immersion to join a Baptist Church is not, as I see it, ripe enough to join a Baptist Church.

J. R. Sample.

Laurel.

I have been pounded again. But not the kind of poundings I used to get. My father used to give me a "pounding" about once a week, and sometimes it was as unexpected as this one was. Well, I was by this pounding like the little boy was that got the whipping. I was "sorter 'speeting" it, but not so soon. The kind of poundings I used to get would make me cry, but this one did not have that kind of an effect on me. In fact, it made me feel good.

A few nights ago at the close of the prayer meeting, Brother Smallwood, who is a member and deacon in the church here, said to me, "I will be over to see you tomorrow night." So the next night my wife and I were sitting up waiting for him, and about 7:30 o'clock he came, bringing with him a crowd of people.

I got up and opened the door, and watched them as they marched to the kitchen, each one giving me a pound, and some gave me several pounds.

I have heard it said though, the more you pound a fellow the better he will like you, and I partly believe it.

Well, they all went to the kitchen, and when they came out, I had gotten a good pounding. There was left on the table flour and meal, sugar and rice, salt and soda, ham and eggs, potatoes and peas, and all kinds of canned goods.

Thus it made me feel like saying with the Psalmist of old, "The Lord is my Shepherd, I shall not want."

I have only been in my new field of labor two weeks, but I have been here long enough to find out that there is some of the salt of the earth here.

I am well satisfied here and earnestly

crave the prayers of all the brethren that God may use me for His glory.

Respectfully,

R. R. Jones.

A Great Service at Aberdeen.

On last Sunday evening we had a song service and an evangelistic meeting at the Baptist Church, which was a great success. The congregation was so large that we had to open up the Sunday School room to seat the people. Some of the oldest members say that this was the largest congregation that has ever been in the church, except at weddings.

We have recently put in a new pipe organ at a cost of nearly \$2,000, all of which is paid, Mr. Andrew Carnegie of New York, paying half of the purchase price.

Under the efficient management of Dr. E. Paxton as chorister, and Mrs. Paxton as organist, we believe that we have the best choir in the State. Mrs. Paxton is untiring in her efforts to build up and maintain a good choir. Her consecration, zeal and the good music she has been furnishing, has won for her the Christian love and esteem not only of the entire choir, but of the whole church and the town.

Our Sunday School is three times as large as it was when we came here, and our most excellent Superintendent, A. J. Brown, is determined under God to have the school grow continuously, not only in numbers but in efficiency and usefulness. Happy is the pastor who has such a Sunday School Superintendent and general helper as A. J. Brown. He has been to me like a regular assistant pastor since we have been here.

We have most of the money in hand to add six more Sunday School rooms to our church, which will give us a room for each class. The pastor has been preaching every night for two weeks. We have had 31 additions to the church during the two months we have been here.

We are looking daily for George C. Cates to come to our town to lead us in a great soul-winning campaign. Pray for us.

J. Preston Harrington,
Pastor.

Ordination of Brother M. F. Kelly.

At the request of Oak Grove Baptist Church, Bonita, Miss., Lauderdale County Association, the following brethren were sent as a presbytery, January 5, 1909, to ordain to the Gospel ministry Brother M. F. Kelly, a member of said church, viz: First Church, Meridian, J. A. Hackett, T. J. Shipman and J. D. Cook; Fifteenth Avenue Meridian, I. A. Hailey; Seventh Avenue, Meridian, R. W. Bryant.

The presbytery was organized by selecting J. A. Hackett chairman, and J. D. Cook, secretary.

The examination, which was thorough and satisfactory, was conducted by T. J. Shipman, ordination prayer by J. A. Hackett, and charge by I. A. Hailey. The hand of fellowship in behalf of the Presbytery was extended by R. W. Bryant. Then while singing, "How Firm a Foundation," the church and presbytery extended the hand

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of fellowship and good cheer to Brother Kelly. The benediction was pronounced by the candidate.

Brother Kelly is already pastor of two or three churches, and is a young man of enterprise and promise.

J. D. Cook.

The Old Time Power.

J. R. Nutt.

It has been said that we do not need a new gospel, but that we need a new power to preach the old gospel. This is true in part. We do not and never will need a new gospel. The old gospel is still the power of God to save a lost world. The same gospel as preached by Peter, James, John and Paul is the gospel that we need today. But the thing that is not true is that we need a "new power" to preach the old gospel. We need the same power that Peter had when he preached with such wonderful effect on the day of Pentecost. That power is the same "Old time power" that we need today. We need the same power that all the disciples had when they preached with such glorious success wherever they went. When Peter preached on the day of Pentecost the people were "cut to the heart" and asked what to do to be saved. That is the kind of power we need today in our preaching. We need power to preach in a way that men will be convicted of their sins and cry out, "What must I do to be saved?" "It isn't a new power that we need but the old power. Jesus promised this power to his disciples when He told them to go back to Jerusalem and wait till they were endued with power from on high. It is this old time power from on high that we need, and not a new power. There are some who would seemingly have us believe that they have a special corner on this power, but that is not true, for this power is for all who will pay the price.

This power that Jesus promised is the power of the Holy Ghost. This is the power that came upon the disciples on the day of Pentecost. This is the power that Paul had when he preached in Philippi, Thessalonica, Berea, Athens and Corinth. It was this power that directed him over into Macedonia and directed him in all of his missionary efforts to save a lost world. It was this same "old time power" that led Philip to join himself to the chariot of the eunuch and that opened his mind to receive the truth. The same power was with Philip that the disciples had on the day of Pentecost. It did not come "as a rushing mighty wind" but the power was there just the same. If we could have this power every time we preach souls would be saved. Philip preached Christ and had a glorious conversion. We would have more conversions if we would preach Christ, and if we would preach as Philip did we would have more power. God calls men into the ministry, but He calls them to preach Christ. Jesus is God's message to a lost world. Hence He does not call men to preach history, science or literature, but to preach Jesus and Him crucified. This was the message that Paul carried to the city of Corinth. In writing to the brethren after he left he tells them that when he came to them he came with the determination to teach nothing but Christ and Him cruci-

fied. This was the one burning message of his soul, and God gave him the power to overcome every opposition. The old time power that Paul had in Corinth is the power that we need today. There is nothing new about it. It is as old as the power of God imparted by the Holy Spirit, and without this power the life of any preacher will become fruitless and barren. We preach a great many times and then wonder why the people are so indifferent to our appeals. Did we preach Christ? Were we vain? The thing to do is to preach Christ guided by the Holy Spirit. If we are guided by the Holy Spirit we will exalt Christ and not ourselves. Paul did not preach himself but he preached Christ. Philip did not preach himself, but he preached Christ. Peter did not preach himself on the day of Pentecost, but he preached Christ. Paul, Peter and Philip had converts wherever they went and as sure as God lives today if we would preach Christ and him crucified as did Paul it would not be long till the world would kneel at the cross and God would give to Christ the heathen for an inheritance and the uttermost parts of the earth for a possession. But as long as we have a self-centered ministry, so long will the glorious coming of our Lord be delayed.

"Come Holy Spirit, Heavenly Dove,
With all thy quickening power,
Kindle a flame of sacred love
In these cold hearts of ours."

J. A. Bell and Santa Claus.

There is no man on earth that I love more than I do Brother Bell, but I am a little surprised that he is so much alarmed over the story of Santa Claus. He seems to think that Santa Claus is all a lie. I am a little like Talmage was on religion, "If religion is a delusion, O happy delusion, let me be deluded the rest of my days." The delusion about Santa Claus is a happy one. My father never told me a lie in his life, but he did tell me about Santa Claus and I believed it with all my heart. Neither did I lose confidence in him when I found out it was a delusion.

Christmas days are happy days and if I could have my way Old Santa Claus would pay a visit to every home in all the land the night before Christmas. Especially would I have him go to all the homes of the poor and needy. I would have him make every little heart in all this land as happy as could be. If I was rich I would send Santa Claus to the home of every Baptist preacher in Mississippi and Tennessee. I would tell him to leave there some token of my love and best wishes for a happy Christmas and a prosperous New Year. But, since I am not rich, I can only hope and pray that God may bless all my brethren wherever they may be.

J. R. Nutt.

Loving Lost People Instead of Painting Pictures.

There must be genuine love for the lost for whom Christ died. About thirty years ago a young artist was painting a picture which he hoped would make him famous. It was the picture of a lovely young woman

struggling up a street on a wild stormy night, the wind driving the sleet in her face, a little babe at her bosom. Door and windows were shut in her face. The picture was called "Homeless." As the man painted it, the artist imagination filled his soul. It seemed to become a living reality. He put his brush down and said, "God help me, why don't I go to lost people themselves, instead of painting pictures of them?" Then and there he consecrated himself to God, turning from his career as an artist, he entered the university, and later became a minister. As one of the workers in the slums of a western city his efforts for the ruined and fallen were greatly blessed. Finally, he said, "I want to go to that part of the world where men seem to be most lost." After some delay he went to Central Africa where for fifteen years he has been in heroic service as a missionary. Is there not a great deal of artificiality about our love and enthusiasm for the homeless and lost? In much of our speech-making, convention going and planning, are we not just painting pictures of the lost instead of actually going to them? A certain young pastor pleaded with his people for foreign missions and they made the largest offering of any church in the state. Later on in explaining how it was done, he modestly said, while the tears came to his eyes, "I dreamed that I was in China pleading with the multitudes to come to Christ to be saved. My heart ached for their salvation. When I came before my people I could not free myself from the impression of the dream and so I poured out my heart to my people in behalf of worldwide missions." When we love the people more, it will be easier to do more for their salvation.

S. J. Porter.

Richmond, Virginia.

Scranton Baptist Church—Twenty Years Ago—Its Fiery Trials—Its Faithful Women.

The Scranton Baptist Church was organized by Missionary J. B. Hamberlin in 1877 with nine members. There were additions to the church from time to time. It had no house of worship, and held its services in the town hall. In October, 1884, the torch of the incendiary was applied to the hall, and it was consumed inclusive of the Baptist organ and hymn books. In burning out the Baptists, the Methodist Church building was also burned. The Baptists bought a lot, and built thereon, and about the beginning of its occupancy the writer was called to the pastorate of the church. About that time and soon afterward, a number of members removed to other parts, leaving three males and a few females on the roll of membership. In March, 1885, the torch of the incendiary was applied to our building, and it was consumed. There was a \$600 insurance policy on it, which was paid. After this one of the three male members resided in New Orleans, while the other two took no interest in the church, and never met with their sisters, and so the working force of the church was reduced to five women. It was upon these, with their pastor, fell the responsibility of holding up the Baptist banner and of saving the Baptist cause in that town. Soon, however, the

(Continued on Page Six).

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Missionary J. E. Wills writes: "Have been in San Francisco since Thursday. Will leave at 1 p. m., today on Steamship China. Am well, feeling fine and happy. Best wishes for you and the paper. January 16, 1909."

We extend to our old college mate and friend, Hon. E. M. Barber of Biloxi, our sincere sympathy and condolence in the loss of his most excellent wife, on the 21st Inst. We commend him to the grace of a loving Father.

We would again call the attention of our ladies throughout the State to the Women's Institute, which will convene in this city tomorrow. Miss Cram of Baltimore, will be the chief speaker, though she will be ably assisted by ladies from our own State. Entertainment to the ladies who will come will be free. All are urged to come.

A good sister of the Oxford Church, says in a private note: "Our church is progressing nicely under the management of Brother Borum. We are planning a beautiful annex for Sunday School rooms in the near future, which will greatly add to our comfort in that capacity, for our school has

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outgrown the present quarters." A great people with a great leader will bring things to pass.

Evangelist W. A. McComb of the Home Board, will be with Pastor G. W. Riley at Griffith Memorial Church in a meeting beginning April 7th. Their Sunday School and congregation are growing so rapidly that the church has taken steps to enlarge their quarters. There are 30 in the Baraca class. Great things are expected in the meeting.

We acknowledge the receipt of a much appreciated letter from Brother W. H. Faulconer of Ebenezer Church, Holmes county, inviting us to attend their Fifth Sunday meeting which will be held with the Ebenezer Church. We regret that we cannot accept the kind invitation extended. This church, under the pastoral care of Rev. T. J. Ellis, has moved up from one-fourth time to one-half time. This is very encouraging news from this church which we served about thirteen years.

Home Board Evangelist W. P. Price returned from the Baltimore Campaign last week, and is now in New Orleans supplying for the First Baptist Church, while Pastor Edwards takes a much needed rest, and assisting in the preliminary arrangements for the great evangelistic campaign to be held there in March. He expressed himself as greatly please with his new work. The Home Board is willing for him to spend all the time in Mississippi that the churches may wish him to do.

An Opportunity for Several.

Mississippi has 14 missionaries to the foreign field. They all want their home paper. They say it is like a letter from home every week, lending brightness to many a lonely and dark hour. We have a feeling that the Ladies' Society in the home church from which each one goes would esteem it a rare privilege to have the honor of sending the paper. The cost will be \$3 each, per annum, the postage being more than one-half of the cost of the paper. We are sure some individuals would avail themselves of this opportunity. We await to hear from those who are waiting to do the Master's bidding. The names of our missionaries are: Rev. E. Z. Simmons, Mrs. R. H. Graves, Rev. T. F. McCrea, Mrs. Cora Oxner, Rev. J. F. Ray, Rev. J. G. Chastain, Dr. R. W. Hooker, Mrs. R. W. Hooker, Rev. E. N. Walne, Rev. Thomas Spight, Miss Ida Taylor, Miss Pearl Harrison, Rev. F. M. Edwards and Rev. J. E. Wills.

It will be seen from the Historical Publications of Mississippi that our brethren of other denominations, especially Methodists and Presbyterians, are wisely availing themselves of the privilege of using the pages of these publications to set forth their achievements within the last century. This

fact raises the question: "Are we, as Baptists, not sleeping on our rights and privileges?" As the achievements of Baptists are a part of the history of the State of Mississippi, and hence entitled to a place by the side of those of other denominations, the publication of such parts of our history, as is compatible with the space in the Publications, is eminently proper, and even a service to the State. It occurs to us that the most facile of our pens would do themselves honor by engaging in preparing articles on different phases and features of Baptist history for the pages of this valuable publication. Our own Dr. F. L. Riley of the University of Mississippi, is the honored editor of these publications, as well as one of the best Sunday School superintendents in the State.

Righteousness Prevailing.

In our last issue we announced the passage of the State-wide prohibition bill in Tennessee by a fine majority in both branches of the legislature, and also that it was thought that Gov. Patterson would vote the bill. On the 20th he did submit a message to the legislature vetoing it. Immediately upon the reading of the veto message, both houses went into a very vigorous discussion of the message. At 2:45 p. m., the Senate voted on the matter, overriding Governor Patterson's veto with a vote of 20 to 13; and at 5:40 p. m., two hours later, the House turned down the veto with a vote of 61 to 36.

Some of our dailies are striving to make great capital of the fact that a prohibition law was enacted by a combination of Republicans and Democrats. We fail to see any reason why Republicans and Democrats should not have united against whisky. Certainly they have long enough united for it. Any man, whether Republican or Democrat, or of any other party, who can impartially view the matter and who has regard to our financial, physical, intellectual and moral interests, surely can see the right, and it occurs to us should have the privilege of doing the right.

It does not matter what one's views, desires or interests are relative to the manufacture and traffic of liquor, it is rapidly becoming evident that whisky domination is broken and badly crippled. The saloon, as a legalized institution, is rapidly passing. The liquor men are beginning to look to temperance and prohibition people for the most and best that sober and law-abiding people will give them. In other words, a large amount of the arrogance and oppression which formerly characterized whisky men is giving way to a subdued tone and modest air. Formerly we were at their mercy. It will, beyond a doubt, soon be reversed, and they will be at our feet.

There is no longer any doubt in the minds

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of observant and intelligent people but that the legalized saloon is doomed on the face of the earth. We must realize, however, that there will always be a discrepancy, more or less great, between the statutes of a people and their practice. Our own State has a model law against the liquor business. The thing that will require our best effort now is to bring the practice of our people up to the legal status of our State and country.

Why Does God Permit Sin?

One of the questions most frequently directed to Christians by unbelievers is, "Why, if God is all-powerful and all-loving, does He permit sin and suffering to exist in His world?" Even some church members find it difficult to put into words a convincing answer to this question. For all such, Appleton's magazine in its February number, publishes a simple and soul-satisfying explanation of "The problem of pain, and the mystery of evil," from the pen of Rev. Charles F. Aked.

"While the difficulties of belief may be great," says the Appleton article, "the difficulties of unbelief are immeasurably greater. Belief without understanding is far more reasonable than understanding without belief, but belief with understanding is best of all, and is perfectly feasible for the Christian who gives earnest consideration to the subject. The difficulty is that in discussing fundamental questions of religious belief we do not take into account certain absolute limitations on the working of finite minds in thought. These limitations do exist. For instance, we cannot conceive of a window being open and shut at the same time, of a valley without hills enclosing it for the reason that one condition presupposes the other. Likewise we cannot conceive of the existence of virtues and good qualities without predicated their opposites. That is not to say that such a thing is impossible, but that it is impossible to mortal beings with finite minds.

"The very nature of man as God has created him implies the possibility of sin, disease and death. Without these it would be impossible for man to make progress. One of the evils of the world that brings suffering and misery upon the innocent as well as the guilty is the working of heredity. Yet heredity is at the same time one of the greatest sources of blessings to mankind. We cannot have heredity and not have it. In other words, we cannot enjoy its good without suffering from its evil.

"The whole criticism of pain and evil inevitably comes back to a questioning of God's wisdom in creating man and the world, and nobody yet has been able to suggest an improvement upon God's handiwork although many have tried to do so. If we ask for a world of life without feel-

ing without capacity for pain or pleasure, we would have the condition that exists in the vegetable kingdom and the critic is reduced to the position of declaring that he would rather be a cabbage than a man. If we ask for a world of feeling without capacity for sin, we would have the state of affairs that exists in the animal kingdom and the critic must admit that he would prefer to be a horse or a dog rather than a man."

Purvis.

It is our purpose to dedicate our new house of worship on the 4th Sunday of Feb. With some preliminary services which reaches up to that day. Can't you be with us at that time? Dr. Rowe will be with us and preach the dedicatory sermon. I do not know yet just what the full program will be. We have a beautiful and convenient church home for which we are profoundly grateful to God and brethren. It is our purpose to hold services there; that is, in the new building next Sunday. Since the storm we have used the court house and glad to get it, but now we are glad to get away from it. We are going to try this year to take our place again in the world—not so strong, perhaps, financially as before the storm, but we want to do what we can in the work for the Lord. Wishing you unceasing prosperity in your good work, I am

Yours sincerely,

A. Finch.

Slidell, La.

News in the Circle. Martin Ball.

Pastor C. L. Wilson is now located at Ora in the Pearl Leaf Association. He preaches at Providence twice a month and at Ora and Salem. His work at Seranton was eminently successful. The church more than doubled in membership—and were building a \$2,500 pastor's home.

Rev. H. W. Rockett is now domiciled in the Pastor's home at Sallis. He gives half time to the church at that place and preaches to two other churches near by. He says: "The environment is pleasant and the outlook is encouraging."

A Bible Institute and Pastors' Conference will be held at Greenwood February 16-19. Free entertainment to pastors and Sunday School people. A splendid program is arranged.

The church at Trezevant, Tenn., has called Rev. C. H. Bell of Texas. He accepts and will go to the field at once. He succeeds Rev. W. L. Skinner, who recently went to the Lockland Church, Nashville.

The State Board of Missions of Alabama, has called Prof. J. T. McKee of Newton, to the work of Sunday School Evangelist. He succeeds Brother C. E. Crossland, who is now Field Man with the Sunday School Board.

A bill has been introduced into the United States Senate by Senator Knox to regulate the inter-state shipment of liquor. It is not just what prohibitionists want and need, but it is a step in the right direction. If they get that, they can work for something better.

It is stated that the whisky power put up \$300,000 to defeat the State-wide bill in the Tennessee legislature. But Senator Carmack fell a martyr, fighting the iniquitous power, and the manhood of Tennessee felt that his blood must be avenged. So money could not buy them.

Two weeks ago Brother F. H. Stimpson, who had been preaching as a member of the N. C. Methodist Conference, for a number of years, united with the Ashboro Street Baptist Church, Greensboro, N. C. He was ordained to the ministry the following week. The Biblical Recorder says he is a man of no ordinary ability. Dr. J. L. White says his ordination "was one of the sweetest, most spiritual and inspiring ordinations he ever attended."

Dr. W. W. Landrum, who has been 12 years pastor of the First Church, Atlanta, accepts the call to the Broadway Church, Louisville, Ky., and will begin his labors with that church Feb. 14.

Rev. T. J. Talley, pastor at Mangum, Okla., for over three years, becomes territorial evangelist for New Mexico. He says the new work is difficult, but promising.

A Southern Negro Anti-Saloon Congress will convene in Atlanta, Ga., Feb. 24-26. Many distinguished prohibition advocates will address the Congress.

Prof. A. T. Robinson, of the Louisville Seminary, has placed in the hands of the publisher the manuscript for a book. The title being "Epochs in the Life of Paul." It will be interesting reading.

State-wide prohibition for Tennessee. Both houses of the present legislature passed the bill over the veto of the Governor. The law goes into effect July 1. There is much rejoicing in the Volunteer State over this move.

The Baptist Builder, Martin, Tenn., has secured the services of Rev. J. E. Mills as Field Agent. He is a strong man, and will do excellent work in extending the circulation of that paper.

(Continued from Page Three).

Lord gave us another, a noble young lady, Miss Lena Hall of Pascagoula, who was received for baptism by these women and was baptized by the pastor in the pasca-goula river. I now write the names of those six women who formed the Scranton Baptist Church of those times of fiery trial: Mrs. Hattie B. Mayers, Mrs. Mary G. Laird, Mrs. Fannie A. Cox, Mrs. P. Walker, Miss Nora Nix and Miss Lena Hall. The record made by these women is in some respects without parallel and ought to be recorded in the Scranton Baptist Church Record, and preserved in the archives of the Mississippi Baptist Historical Society.

Miss Nora Nix was elected Clerk and Treasurer. She kept the finances of the church in her trunk, there being no bank in Scranton.

We resolved to rebuild a house for God. The pastor appealed to his brethren of the State for help. A number responded with cash. The amounts were added to the \$600 insurance money, and a house was built upon the same lot where the other had stood. We occupied it but for a short time, for in March, 1886, just one year from the date of the burning of the other building, the torch of the incendiary was applied again, and our house went up in flames. It was insured for \$600, which was paid. This was the third time the poor Baptists were made homeless, and as the sequel showed they were to remain so for years, for we could rent a hall from no one, and the insurance company or companies threatened to cancel the policies of the other churches, if the Baptists were permitted to occupy their houses. It was during the early part of this period that a saloon keeper, a personal friend of mine, and a comrade of the Civil War, tendered us a room just back of his saloon, which we accepted, and held service in it for a time, the pastor preaching to his little band of women, and to all comers who were pleased to enter this humble place. The union church building in East Pascagoula, two miles from Scranton, was open to the Baptist Missionary, and he preached there at night from time to time. I here relate an incident. I had preached to a fine congregation on the subject, "The Christian's Happy Journey to the Heavenly Canaan," had dismissed the congregation, which soon disappeared in the darkness, and when a short distance from the church, and while passing thick clusters of bushes, I received a blow on the back of my head, with a sharp-edged missile which cut through my hat and into my head, making a gash from which the blood ran down. My friend who accompanied me, thought as did others, that it was an attempt to assassinate the preacher, but it developed that it was not; the intention was simply to knock the preacher's head with an aster shell. I continued to preach there, and there was no other attempt to do me violence.

While "the Devil as a roaring lion" had hounded the Baptists about for a long time, he finally turned to the Methodists and in 1888 he applied the torch to their church building, but fortunately the fire was discovered in time to save the building. In 1895 the Presbyterian Church building was burned to ashes.

Would the reader like to know what that little band of six women were doing all the while of their little homeless church state? Well, they were engaged at work

for Jesus, and without a break. We met from time to time in the home of Sister Mayers, (one of the six), wife of Capt. P. K. Mayers, owner and editor of the Democrat Star, who himself stood by the persecuted Baptists, although not a member of any church. I shall ever remember his manifold kindness to me during those years of trial for, "He oft refreshed me." I can wish for this excellent gentleman no other wish so good as that "the peace of God which passeth all understanding, may keep his heart and mind through Christ Jesus," and that "the Lord grant unto him that he may find mercy of the Lord in that day."

It was in this house that the pastor and his little church often met and where he read and talked and prayed and where we all talked about the things of the Kingdom and held sweet counsel together. It was here that they received two good members, a brother Albritton and wife, and here they excluded a male member. It was here that they observed the Lord's Supper from time to time; the pastor passing to them the bread and wine which they ate in memory of their dear Redeemer. An incident here. On one occasion a little girl of 5 or 6 years was presented and so profoundly solemn was the observance of the Supper that it touched her dear little heart, and she sobbed and wept. It was here they realized the presence of God and the sweet fellowship of saints.

This little church of Christly women "whose hearts God had touched" failed not to contribute to missions regularly, nor to pay their pastor, nor to represent themselves in the meetings of the Association.

It was in 1889 that we reached the conclusion to try to build again a house for God. Sister Mayers, by means of a printed circular appealed to the brotherhood in the State, raised about \$500. Our lot was sold for \$100, and with the \$600 insurance money we were ready to proceed to build. In 1890 the last of the six years of my pastorate with them, a lot was purchased. The time of my departure from the Gulf coast being at hand, I marked on a piece of paper the dimensions of the house to be built, and gave it to Sister Mayers, and in company with Sister Cox she went to Mobile and employed an architect to give them the architecture of the building. It is here that I must stop my pen in its work of writing the history of that wonderful little church, the like of which I shall never see again. I ought to say that during the last year of my pastorate, and toward the close I was permitted to preach in the town hall, and my congregations were large.

In the year 1891, which was the year after I left the coast, those women employed workmen and built the house of worship which has stood to this day. The Lord has sent them reinforcements from year to year, until it may be said that all things considered, Scranton Church is one of the largest Baptist Churches on our coast today.

At the close of 1890 I bade farewell to those beloved saints and left for Ellisville. My eyes fill with tears as I write of those six immortals who never faltered nor wavered in their fidelity and faithfulness to the cause of their Lord and Savior, but were like those women of old who ministered so lovingly to our precious Savior, and true to him to the last, they stood by his cross and

with weeping they witnessed his expiring agonies.

As I close this historic sketch I mention that two of these six women, Sisters Fannie Cox, and Nora Nix have passed away, as has Brother Albritton also. They have entered into that "rest that remaineth to the people of God." The others remain and continue to exhibit the same devotion to the good cause which characterized them twenty years ago. God bless them abundantly, and as they approach nearer the gates of the celestial city, may the light of His love shine the brighter upon their minds and hearts till they shall emerge into the glorious light of a blissful immortality. This prayer of this old pastor embraces his own earnest wish that with them he may be permitted to enter into the light and glory of that unclouded eternal day. Amen.

Handsboro, Miss.

O. D. Bowen.

Reconciliation.

(A Story by an Old Pastor).

Chapter VII.

When Jack was carried to jail she would stand it no longer. So she went. When she went in, Mrs. Ensley seemed flurried and somewhat distant, but Minnie soon overcame all that, and the sad woman soon felt her heart warmed by the evident kind-heartedness and sympathy of her visitor, but when Minnie told what she wanted the little woman burst into tears and said, "O I cannot. We are so disgraced that everybody would scorn them and ridicule them, and cast their father's shame at them, and they could not bear it, and I should die of shame."

"Oh, no," said Minnie. "Our Sunday School children are good children. They will do anything I ask them to do. I never have to command them. They love me, and I love them, and I long to get your little ones into the school, so all the children will love them and encourage them to love God and His people. Do let them come. I will see that they are lovingly welcomed and respected and kindly treated."

"Can you do all this?"

"Yes, I can, and it won't take but a few words, either."

"Well, I do believe if anybody could do it you could, but I don't know; it looks impossible."

"Well, you come to the church tomorrow morning at 9 o'clock and see this impossible thing done. You will be just as welcome among the older folks as the children among the youngsters."

"I want to do as you say, but Oh, I am afraid."

"Try it once. I will be content if you don't want to come again."

"Well, I will be there, if God is willing. You have whiled away my troubles till I feel better than I have in years and I don't know what else you can do."

Minnie sprang at her and kissed her, and said, "God bless you and your children." "Good-bye," and away she went, happy for the time.

The next day they were at the church on time and Minnie had all in readiness. She

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had talked to the pastor, the sisters and the school. The children were greeted with love and kindness. The women gathered round the poor woman and welcomed her and made her feel at ease among them, and the pastor came and shook hands with her and talked with her with all the freedom and kindness of an old friend. She was overcome, and tears ran down her wan cheeks, but no one said a word about it, all were cheerful and kind. They took her into the house and seated her where she could see her children where Minnie had placed them and Mrs. Caldwell sat on one side of her and Mrs. Fanshawe on the other. Oh, it was a sunshiny day for the lonely woman who was worse than widowed, and the disheartened children.

After the services, Minnie said to her, "Now go home with us, I must have you and the children too." Mrs. Fanshawe spoke up and said, "Yes, you must come. We don't intend to take a refusal. We must have you." They almost forced her and she went. Minnie played on the organ and sang for them. The children had been taught a few pieces by their mother, (who was a good musician herself), and had picked up a few more by hearing them at odd times and Minnie soon had them around her singing while she played and sang with them. The children were almost wild with delight. Minnie became their idol right away.

When Mrs. Ensley had to go home, she said, "I feel ashamed. When it looks like I ought to be crying all the time, I have spent the happiest day I have spent in ten years."

"Well, that is just what we intended, but we don't want you to say that, about today, this time next year. Come and let the children come whenever you can, and if you need any help, let us know."

Minnie had been quietly investigating a little on her own account. She felt like she had been too hasty in her treatment of John and she wanted to be certain about the matter. And she had learned some things. So the morning after Peter Ellis was buried she said to her mother, "I am afraid I was too hasty in breaking off my engagement to John."

"Why do you think so?" said her mother.

"Well, several things. First, our pastor got a letter from the pastor of a church in the country, called Martin's Creek. They were old classmates in school and write to each other irregularly. In that letter he gave an account of a wonderful meeting they had and a wonderful man who was at it, who accomplished a great work there that the pastor and a few members tried their best to do and failed, and the man did not know it was needed, and he did it by his wonderful music. I felt that it must have been John, and I got our pastor to make all the inquiries about the man that he could, and everything seems to strengthen my belief that it was John, and I don't believe a man guilty of what John was accused could have done such a work. A guilty man would have gotten drunk and spoiled everything. He stayed through the whole meeting and organized a Sunday School and taught the teachers and the organist, and fifty were baptized. All that in a church split all to pieces, and quarreling when he got there. He was not a preacher. Just a young man, and the best organist and singer they had ever heard.

They never learned his name, and when the meeting closed, he went on his way toward the big city. The description the preacher gave of him and his horse just suited for John as well as the time and the direction he went, and I believe it was John."

(To be Continued).

Baby's Message.

Come earth's new visitor, O come!
Give me thy tiny hands,
The eyes may speak, though tongue be dumb,
What child-heart understands.

"From mansions in the brilliant skies,
Where ceaseless music rings,
I come to earth, where infant eyes
Attune discordant things.

My mission is to bless the earth,
With love which all may trust,
And fill man's lives with royal worth
Which frees the heart from lust.

When time shall end my earthly stay
And heaven me claim again
'Let earth receive a brighter ray'
Shall be my last refrain."

Then go, great benefactor, go!
Where neither night nor sigh,
Doth interfere with radiant glow,
Nor strains of music die.

A. J. A.

The Name Above Every Name.

Sermon—Rev. W. F. Yarborough.

Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ.—Acts 2:36.

That was an astounding claim publicly made in the Capital City of Judea, by the Apostle Peter, for the Messiahship of Jesus of Nazareth, just fifty years after his crucifixion as a malefactor. It was remarkable both from the standpoint of him who made it, and from the standpoint of what was involved in it. True this man had once announced it as his conviction that Jesus was the Christ, the son of the living God, but that was in the private company of the Twelve before the awful tragedy of Calvary, while this is before all Jerusalem and a great multitude of men from every nation of the known world.

Since that time he had acted the craven coward and deserted and denied his Lord. A wonderful transformation has been wrought and that which he once hardly dared to whisper in the ear he now proclaims on the housetop. A new power has come into his life. But what is involved in the claim? Nothing less than this, that a man known to his enemies as Jesus of Nazareth and crucified at their instigation, must be recognized as the Messiah of Jewish prophecy and the Divine King of men's hearts. The name Jesus proclaims his humanity and his brotherhood with the race; the name Christ, the Greek word for Messiah, and equivalent to all that seer and prophet had foreseen in the "Coming

One," the "Anointed" of God, proclaims his official character as the Redeemer and Sacrifice for sinners; the name Lord proclaims his authority as the Divine Lord. It was claiming for him all that he had ever claimed for himself and all that the great ones of Israel had ever imagined for their Messiah. To the Jew of that time the claim was sacrilegious and blasphemous. We can hardly appreciate all that was involved in Peter's making such a claim so soon after the foolish question of the disciples about the restoration of the Kingdom only ten days before, and following less than sixty days the the momentous events of the crucifixion. Yet he commands all the house of Israel to know beyond any doubt that this claim is an assured fact, even though it is an impeachment of the nation in their Capital City. He arraigns the house of Israel for the crime and in so doing charges them with an attempt to thwart the work of God.

Can the charge be true? Does he prove his claim? Will his argumentation hold? Where did this rude fisherman, untrained in the schools of the time, learn anything about the construction of an argument? Yet the most casual examination of his address shows it to be a masterpiece in dialectics. Volumes have been written to prove that Jesus is the Messiah of Jewish prophecy, but this preacher proves it in a few lines. Note the skill with which he constructs his argument. He does not make his claim till he first proves it. To have started out with the claim that Jesus was Lord and Christ would have so prejudiced his hearers that they would have been in no frame of mind to hear him. He seizes hold of the thing uppermost in their minds just then—the mystery of the gift of tongues, and at a stroke shows the unreasonableness of the charge of drunkenness since Jews worship in the morning before they eat and drink, and since it is only 9 o'clock on the feast morning when the worship was more elaborate than usual they had not had time to get under the influence of wine. The real explanation was to be found in the prophecy of Joel, who had foretold this event. Then beginning with an admitted fact that Jesus had done many wonderful works and signs he implies that he must have been approved of God.

Then proceeding to their Old Testament Scriptures which every Jew would accept, (and his audience consisted of devout Jews attending the feast), he quotes from David a prophecy to the effect that God would not leave his soul in the realm of the dead, the unseen world, nor suffer His Holy One to see corruption. But the Jews all knew that David still slept in his sepulcher in Jerusalem and therefore the prophecy could not have been concerning himself. By a well-known usage of his time he could speak of a remote descendant as himself. Peter declares that he did this very thing and that his prophecy was clearly fulfilled in the resurrection of Jesus, his great Son. So he proves the resurrection of Jesus by a prophecy which no Jew could gainsay, and then clinches it with the testimony of the disciples of Jesus, saying "This Jesus that God hath raised up, whereof we are all witnesses."

True they had all doubted, but their doubt had been turned into certitude as he repeatedly appeared unto them and manifested his risen body. As has been well

said, "The disciples doubted that we might not doubt."

But the resurrection was not all. David had declared that this risen Jesus was the enthroned Lord for he had said, "Jehovah said unto my Lord, Sit thou on my right hand till I make thy enemies thy footstool." So this man approved of God by the miracles and wonders and signs which God did through him, God had raised from the dead and seated him at his own right hand according to David's testimony, corroborated by the Apostles. In this position of dignity and power he had sent the Holy Spirit; the result of whose coming had been so manifest in their eyes.

From the Jewish standpoint argument could hardly be more conclusive. He has proved his claim and his hearers are convicted of the greatest crime of history, not mere homicide, fratricide, patricide, matricide nor even suicide, as dreadful as these may be, but deicide. They had crucified with cruel hands, the Prince of Life, the Lord of Glory.

They accept this astounding claim and the historian proceeds to tell us of their repentance, forgiveness, and incorporation by the gift of the Spirit, into the body of believers, and so constitutional witnesses for the Christ whom they had crucified.

But what of the practical value of this claim? Has it any meaning for us today? Is not this first gospel sermon a model in its essential features for gospel preachers to the end of the age? Are not unbelievers in all ages sharers in this crime of which Peter convicted his hearers? Did not our sins help to nail him there? Did not Peter say that the promise was not only to his hearers and their children, but "to all that are afar off, even as many as the Lord our God shall call?"

Following the suggestions of the context let us note two points of practical value for us today, if we accept this claim made with such assurance by this great preacher at Pentecost. The first of these is remission of sins, a blessing clearly promised to those who accepted the claim on that day. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of sins." Two accompanying conditions are named, repentance and baptism. Now repentance does not simply mean sorrow for what has been done. Peter's hearers were already sorry or they would not have been so concerned about what to do, and he would not have told them to do something they had already done. It includes sorrow, but much more. As some one has said we are to be so sorry for sin that we hate it and determine to give it up and pursue the opposite thing.

It meant for these Jews that they were so filled with sorrow for having rejected Jesus as the Christ and are so convicted of their guilt, that they determine to do it no longer. They will turn from this evil to its opposite good of accepting him.

But some ask "What connection has baptism with this state of mind? Baptism is the symbolical expression of the act of receiving Jesus as Lord and Christ, an act designated elsewhere in the New Testament as faith. Repentance and faith are inseparable conditions of salvation. If sin may be called the wall which separates the sinner from Christ and which must be surmounted by a stiff, repentance may be likened to the ascending steps while faith is likened to the descending steps. We can see a good reason for Peter's using the symbol here instead of the abstract idea. The main point in his discourse was the resurrection of Jesus, and faith has no meaning unless it reaches to a buried and risen Christ. Paul teaches, (Romans 6:3), that we were baptized into Christ's death and so were buried with him through baptism into death. As we become united to Christ by faith we come into the realization of what existed potentially when Christ died, was buried, and rose again. In that consummation of redemption, the death, burial and resurrection of Christ, God saw every one who had believed, or would believe, existing in Christ; that is when Christ died, I died, when he was buried, I was buried, when he rose again, I rose again. Faith brings me into the consciousness of this union, and baptism is the declaration of my faith in a buried and risen Savior, all of which means that I who was dead in sin, but have now risen to a new life through faith in a buried and risen Lord, declare that faith by God's appointed symbol. So it is repentance and faith, whose natural expression and symbol is baptism, which are laid down as the conditions of remission of sin.

This interpretation is strongly and clearly enforced by Dr. Lansing Burrows in the Southern Baptist Teacher for January: "Baptism discloses the faith, a test of it, as it was in Jerusalem and is now today. All the learning of the world which has grappled with this question has never shaken the original idea or affected its method

of administration. If it be not a symbol of the great change brought about through faith in the dead and risen Christ, it has no significance. If it be a regeneration, it has failed, for the world has never seen a man regenerated by baptism. If it be a washing, men have never been satisfied with a cleansing less than the precious blood of Christ. The central truth of gospel preaching is that Christ died and rose again. So Peter preached, and so these men understood. If baptism is not the expression of a hope in that death and resurrection, the vital doctrine of a religion of which this is the fundamental fact, has no symbol at all. To be baptized in that hope evinces sincerity of heart. Hesitation implies distrust and unbelief. Substitution of something else implies doubt of the wisdom of God. Neglect is worse than either, for it implies the reign of the old self on the throne of the heart."

Carrying this thought further, may we not conclude that he who refuses to give this expression to his faith when he understands it to be the unmistakable will of God, thereby rejects Christ as Lord? How may we conclude other wise in the light of 1st John 2:3,4? "And hereby we know that we know him if we keep his commandments. He that saith I know him and keepeth not his commandments is a liar and the truth is not in him."

The second point of practical value is the gift of the Holy Spirit. Some would claim that this gift of the Spirit was the power to work miracles and speak with tongues, and was limited to the Apostolic age, but

Peter plainly said, "The promise is to you and your children and to all that are afar off, even as many as the Lord our God shall call." Clearly we may claim the gift if we will.

The chief mission of the Spirit was to endue and empower believers to witness for Christ. Wherever a body of believers come together after the pattern of the First Church in Jerusalem there the Holy Spirit abides and expresses himself through the church as his body. Every such church so witnesses to the dead, buried and risen Christ that it acts as a magnet continually drawing to itself such as are being saved.

We should by no means overlook the Spirit as a gift to the individual believer. He makes our Lord very real to us as He reveals Him to us. He takes the things of Christ and shows them to us. He makes the threefold name of the Savior team with meaning. Jesus is our brother. He is touched with the feeling of our infirmities. To be conscious of his presence is bliss. The little child cries out in the dark for father, and when it feels its father's presence all its fears are banished, and it sweetly sleeps the sleep of peace. We lay our dead to rest in the cold grave and our heart breaks as we leave their bodies to the storms of winter. But Jesus has been in the tomb, and it has lost much of its terror because the light of immortality has shone into it. The Comforter makes the name of Jesus the sweetest of all names.

"Sweetest note in seraph song
Sweetest name on mortal tongue,
Sweetest carol ever sung,
Jesus, blessed Jesus."

Then under the revelation of the Spirit the name Christ, the anointed of God means so much more. How little it meant, comparatively, to the Apostles till the Spirit came. He gives efficacy to the sacrifice of Calvary.

Not only did Jesus die for us. Many others have done that for their friends, but CHRIST died. That is my creed—"Christ died for my sins," and that means redemption.

But he is more than that. In the Holy Spirit I have learned to call Him Lord. As the multitude helped on His triumphal entry into Jerusalem I would have part in that triumph that is coming by and by. "Hosanna to Him that cometh in the name of the Lord!"

Dear Lord, send me on some errand, however small it may appear, if it will hasten Thy coming into Thy Kingdom.

Take my possessions, if it be only some insignificant beast of burden, and consecrate to Thy use.

"Unto Him who hath loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion forever. Amen!"

(Continued From Page Five).

NEWS IN THE CIRCLE. Martin Ball.

Blank reports are being mailed to the pastors in the Associations comprising the North Mississippi Baptist Sunday School

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and B. Y. P. U. Convention to be held at Water Valley, April 14th. Let every pastor give these reports attention.

Rev. G. W. Perryman, pastor of the Deaderick Avenue Church, Knoxville, Tenn., has accepted a call to the First Church, Norfolk, Va. His acceptance will become effective at an early date.

On account of the serious illness of Evangelist Geo. C. Cates he could not attend the meeting at Aberdeen. The meeting, however, is continued at the Baptist Church. The preaching is done by Pastor J. P. Harrington. Great crowds are attending, especially at night.

The church at Lexington, Ky., has added \$500 to Pastor J. J. Porter's salary. The First Church, Charlotte, N. C., increases Pastor H. H. Hulton's salary \$800, while they are building a \$50,000 house, and Kentwood, La., adds \$200 to Pastor W. A. McCain's living. Each of these churches have good pastors, and they propose to help them.

Pastor E. S. Atkinson has left Abbeville, Ala., and is now domiciled at Crawfordville, Ga., the home of Alexander H. Stephens, of international fame. His old home, "Liberty Hall," is very near the Baptist Church.

The Alabama Baptist presents from the pen of W. W. Lee a splendid article on the "Evils of Infant Baptism." Our preachers cannot preach from the subject for lack of a text, but they can write of the monstrous heresy.

Dr. B. C. Coleman of the First Church, San Antonio, Texas, accepts the call to Abilene, same State. He is one of the strong men in Texas.

Last Sunday farewell services were held at the First Church, Nashville, Tenn., in honor of Dr. Lansing Burrows. Dr. E. E. Folk, Editor of the Baptist and Reflector, presided. The principal address was delivered by Dr. G. A. Lofton, who has been pastor of the Central Church Nashville, nearly 20 years. Dr. Burrows goes to Americus, Ga.

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Vice-President.
Mrs. G. W. Riley, Jackson, Re-
cording Secretary.

WW

New Year's Wishes.

What shall I wish thee? Treas-
ures of earth?
Songs in the springtime, pleasures
and mirth?
Flowers in the pathway, skies ev-
er clear?
Would this insure a happy New
Year?

What shall I wish thee? What can
be found
Bringing the sunshine all the year
round?
Where is the treasure, lasting and
dear,
That shall insure thee a happy
New Year?

Faith that increaseth, walking in
light;
Hope that abounds, happy and
bright;
Love that is perfect, casting out
fear—
Those shall insure thee a happy
New Year.

Peace in the Savior, rest at his
feet,
Smile of his countenance, radiant
and sweet;
Joy in his presence, Christ ever
near—
This will insure thee a happy New
Year.
—Francis Ridley Havergal.

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Announcement.

The Central Committee an-
nounces that Miss Crane, Corres-
ponding Secretary of Woman's

Missionary Union, will be in Mer-
idian February 3rd and 4th, in
Jackson on the 5th and 6th, in
Clinton on the 7th, and in Hat-
tiesburg on the 8th and 9th. It
is hoped that arrangements will
be made for other meetings in the
State.

Missionary Institute.

The Central Committee, Wo-
man's Missionary Union of Missis-
sippi, announces a Missionary In-
stitute, to be held in the First
Baptist Church, Meridian, Miss.,
February 5th, 1909.

The object of the Institute is
by simple, definite and direct pre-
sentation of plans and methods,
to enable leaders to work more ef-
fectively in Woman's Missionary
Societies, Young Woman's Aux-
iliaries and Sunbeam Bands. In-
structions will be given in organ-
izing and conducting Mission
Study Classes in "Uplift of China,
The Challenge of the City and
Uganda's White Man of Work."

The committee also asks that
delegates be sent from your so-
ciety, who will, on their return,
put in practice what they have
gained from the Institute. De-
legates living too far to reach the
Institute from home will be enter-
tained by the different societies.
Names of those who wish en-
tertainment should be sent as ear-
ly as possible to the chairman of
the Hospitality Committee.

Woman's Central Committee.
Meridian, Miss.


The hours will be from 10 to
12, and from 3 to 5.

It is requested that those who
receive this announcement pray
for the success of the Institute.


Mrs. Bettie Hawkins,
Chairman of Hospitality Com.
23rd Ave., Meridian, Miss.

To Drive Out Malaria And Build Up The System.

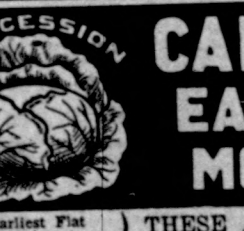
Take the Old Standard GROVE'S TASTE-
LESS CHILL TONIC. The formula is plain-
ly printed on every bottle, showing it is sim-
ply Quinine and Iron in a tasteless form, and
the most effective form. For grown people
and children. 50c.



EARLY JERSEY WAKEFIELD



CHARLSTON WAKEFIELD



SUCCESSION

CABBAGE PLANTS

EARLY HEADERS

MONEY MAKERS

THESE ARE THE KIND THAT MADE SOUTH CAROLINA FAMOUS FOR CABBAGE GROWING

Earliest Header. Fine, Medium Size. Excellent Shipper. Delicious for Table.	About ten days later than E. Jersey. A full size larger. A Money Maker.	Earliest Flat Cabbage. A large yielder and a good shipper.
--	--	---

They need no introduction. We guarantee FULL COUNT, safe delivery, and satisfaction or your MONEY REFUNDED. Send money with order, otherwise plants will be shipped C. O. D. and you will have to pay return charges on the money, thus adding to the cost of your plants. Prices F. O. B. Young's Island: 500 for \$1.00; 1,000 for \$1.50; 2,000 for \$2.00; 3,000 for \$2.50; 4,000 for \$3.00; 5,000 for \$3.50; 6,000 for \$4.00; 7,000 for \$4.50; 8,000 for \$5.00; 9,000 for \$5.50; 10,000 for \$6.00. Special prices on larger quantities. Prompt attention given all orders and inquiries. Illustrated catalogue mailed free on application.

C. M. GIBSON, Box 44, Young's Island, S. C.

Announcement.

Our Secretary, Miss Crane, from
Baltimore, will spend the first
two weeks in Mississippi holding
Institutes and addressing the la-
dies of our churches. This is an
opportunity we cannot afford to
miss. The object of the Institute
is by simple, definite and direct
presentation of plans and methods
to enable leaders to work more
effectively in woman's societies—
Y. W. A's... and Sunbeams bands.

Instructions will be given in or-
ganizing and conducting Mission
Study Classes, as well as Mission-
ary Societies. Her visits have
been arranged with a view to
reaching as many people as pos-
sible and in as many different sec-
tions. Your Central Committee
would urge every woman to make
an effort to attend one of these
meetings during her stay. You
will return home strengthened
and spiritually helped and better
prepared to do the work in your
own society. Let us give her a
cordial welcome and enthusiastic
number of our workers to hear
her wherever she goes. Any in-
formation desired can be given by
the Central Committee or by the
societies where she is to visit.

Institute and meetings to be
held by Miss Crane in Mississippi
in February:

Meridian, Feb. 3rd and 4th.

Jackson, Feb. 5th and 6th.

Clinton, Feb. 7th, Sunday after-
noon talk to Hillman College
girls.

Hattiesburg, Feb. 8th and 9th.
West Point, an all day meeting,
Feb. 10th.

Greenwood, speak to the women,
afternoon of 11th.

Greenville, all-day meeting,
Feb. 12th.

Woman's Central Committee.

My Dear Mrs. Johnson:

As Secretary of the Woman's
Missionary Union of the Summit
Baptist Church, I am requested to
give a short review of "The
Week of Prayer," as it was ob-
served by our members last week,
and we would be glad to have it

It's folly to wear glasses
where there's no necessity for
them; but if you have any
trouble whatever with your
eyes, it is also folly not to have
a specialist examine them. If
you are in doubt, consult

RUTH, THE OPTICIAN.

You will never regret it.

Write to us.

C. L. RUTH & SON
JEWELERS OPTICIANS
15 Dexter Ave. Montgomery, Ala.

published through the columns of
your department of our State pa-
per.

We met six consecutive days
for an hour of prayer and praise.

The regular programs prepared
by the Mission Board for the
"Week of Prayer" were followed
as nearly as possible, and some
very excellent work was done.
A number of helpful tracts, short
talks, Bible readings original pa-
pers, songs and special prayers
constituted the services.

Our president led the service on
Monday with a different leader on
each of the following days, ap-
pointed from our membership.

Cordial invitations were extend-
ed to the ladies of the Presbyte-
rian and Methodist congregations
to come and worship with us. We
are glad to say a number accepted.

On Wednesday, our annual of-
fering for missions was made,
which amounted to \$16. The sub-
ject for this service, God First,
and Our Best for Him, was dis-
cussed with great earnestness and
much enthusiasm—the keynote of
the service being a call from the
leader for reconsecration and
more active service and more ac-
ceptable giving by each member
of the Union. We learned that
the gift must be perfect to be ac-
ceptable, and that the only ac-
ceptable service we can render
our Lord is entire loyalty and
obedience to His great command—
"Thou shalt love the Lord thy
God with all thy heart, and with

A Pointer.

As a relish with meat, and es-
pecially with turkey and other
fowl,

LEMON

Jell-O

is delightfully refreshing and ap-
petizing. The clear, clean and
agreeable tart flavor is devoid of
the tang that an unskillful com-
bination of sugar and fruit juices
presents in the *ordinary jellies*.
It can be made in a minute.

Jell-O desserts can be prepared
from the seven choice flavors in a
hundred different ways, each so
distinct from any
other that they
never pall on the
appetite.

No other dessert
is so relishable, es-
pecially after a
heavy meat dinner.

10 cents a pack-
age, at all grocers.

**Illustrated
Recipe Book,
free on request.**

The Genesee Pure Food Co., Le Roy, N. Y.



all thy soul and with all thy mind
and thy neighbor, as thyself."

We are also warned of that false
style of giving where we, like
Annanias and Sapphira deceive
ourselves thinking to obtain a
blessing instead of which we
bring destruction to our souls!

At this closing service of this
series a lively interest was mani-
fested in "The Layman's Move-
ment," and much valuable infor-
mation gleaned from the work-
ings of this great movement.

Praying God's blessings on all
the Unions of our State, and on
the great cause of missions, for
which we stand, I am,

Yours sincerely,

Mrs. Ormsley Rutledge.

Secretary W. M. U., of Summit

Baptist Church.

Summit, Miss., Jan. 13, 1909.

Dear Sisters:

Our president, Miss Heck, asks
us to call special attention just
now to certain lines of work in
our W. M. U.

First. That we urge the pay-
ment by each Baptist woman in
our Southland of at least 25 cents
for Foreign Missions and 15 cents
for Home Missions. We cannot
press this too much. Think what
an uplift for "Higher Things" it
would be for both the cause and
"women's contributions."

Next in importance, comes our
obligation to the Training School,
it is so important that this should
have been paid by the end of 1908,
but as this was not the case, (we
are told that funds are coming
very slowly), she, (Miss Heck),
urges that we meet this payment
as early as possible, as it is neces-
sary to have this out of the way
before the pressure of the closing
months of the conventional year.

We have in this school 36 intel-
ligent young ladies. Mrs. McClure
says too much cannot be said in
their praise. Forty is the limit
of capacity, both in dining hall
and dormitories, so in the near fu-
ture enlargement will be a neces-
sity, but first we must complete
the \$20,000 endowment fund. We
can do this if each society in each
State meets promptly its obliga-
tion.

May His Holy Spirit guide us
in the way that will accomplish
this work.

Yours in mission bonds,

Mrs. J. J. Hasselle.

No. 1816 11th St., Meridian.

(Continued on page 1415)

BE PROSPEROUS IN 1909.

Mr. Farmer:—

Do you want to be prosperous this NEW YEAR?

Of course you do. Like every other modern and up-
to-date farmer you will seek the best ways and means of ob-
taining that prosperity which should be yours.

BEST GUARANTEE

The best guarantee of a successful crop is a liberal
use of fertilizer. You cannot afford to leave out fertilizers
in cultivating a crop. The number of farmers who have saved
a dollar's expense and lost ten dollars in the crop is legion;
and strange to say, many of them begin to economize in the
very article that they should increase in use—FERTILIZER.
Economy in fertilizer is the last proposition that the farmer
should entertain.

THE BEST FERTILIZERS ON EARTH

Are manufactured by the Tennessee Valley Fertilizer
Co., Florence Ala.—makes two bales of cotton, two ears of
corn, two heads of wheat grow where only one grew before.

SOLD ON MERIT

All the goods we manufacture are sold on MERIT;
for we are anxious to give our customers the best, so as to
increase the profits on their crops and cause them to stay with
us for all their needs. The best is none too good for our cus-
tomers.

For any information you may desire, please address,

Tennessee Valley Fertilizer Co.,
FLORENCE, ALABAMA.

Mississippi College.

"THE OLD RELIABLE."

Eighty-Two Years Old and Growing More Vigorous Every Day.
Two Splendid New Buildings Recently Completed; Other
to Follow.

ENDOWMENT INCREASING.

EIGHTY-THIRD ANNUAL SESSION OPENED
SEPTEMBER, 30th 1908.

460 STUDENTS.

—LAST SESSION—

SEND FOR CATALOGUE.

REV. W. T. LOWREY, D. D., LL.D., President.
CLINTON, MISS.

DR. W. B. THOMASON

Does a general practice in office only

SPECIALIST

in electro therapeutics and X-Ray.

Treats all forms of chronic, nervous and skin diseases; rheumatism
in all its forms, neuralgia, paralysis, headache, backache, gopher, all
forms of indigestion, constipation and sleeplessness, cancer and ulcers of
all kinds.

Relieves stricture without irritating or cutting.

Removes moles, warts and all skin tumors.

Office, 4th floor Century Building Jackson, Miss.

BELLS.

Send for our catalogue of Small Arms,
containing a complete list of tracts for
revivals.

American Baptist Publication Society

ATLANTA HOUSE

37 S. Pryor Street, Atlanta, Ga.

H. C. ROBERT, Manager

Deaths.

Our Darling L. Lusk.

The brightest sunshine of our home went out on Jan. 16, 1909, wanting only a few weeks of being 6 years old.

Her kind, gentle, painstaking and affectionate disposition were predominant in her young and tender life. Jesus wanted her in heaven, to be with Him, let us be submissive to His will, yet we wanted thee, sweet child to be with us.

T. N. Lusk and Family.

Shambarger.

After an illness of more than two months, Mrs. Sallie Shambarger died Nov. 15, 1908. She was born Oct. 12, 1851, and married Dec. —, 1879. She joined Mt. Gilead Baptist Church in 1882, and was a faithful and consistent member of this church when she was called to her Heavenly reward.

She manifested great Christian fortitude and resignation during her long and very painful sickness.

Besides her affectionate husband, she leaves three grown and much devoted children, a son and two daughters, to mourn her absence. But,

"She sleeps in Jesus, blessed sleep, From which none ever wake to weep; A calm and undisturbed repose, Unshaken by the last of foes."

D. Cook,
Her Pastor.

Harper.

Dr. J. A. Harper died in Hattiesburg, Jan. 24, 1909, at the age of 45.

He leaves a large family besides a host of friends and relatives to mourn his loss. The community loses a good citizen and Providence Church a good member.

To meet Dr. Harper was to meet a friend. Such was the impression made on the writer the first, the last and every time.

B. S. Jacob.

BAPTISTE for "HAT HEADACHE."

Out last night Headache and nervous this morning? BAPTISTE cures just the thing! It is for business. Clears the head—braces the nerves. Try it. At drug stores.

Freeman.

On Sunday morning, January 10, 1909, at 11:30 the Death Angel came and claimed as its victim, Mrs. Goldie Freeman, of Meridian, Miss.

She was born August 11, 1883, and was married to Mr. Will Freeman April 17, 1907. She was the mother of one sweet little babe, who passed this life Sept. 26, 1908.

She leaves a husband, father and mother, one sister, with a host of friends and relatives to mourn her loss, but we feel that our loss is her eternal gain. She has been a member of the Baptist Church about 8 years, and has lived a consecrated Christian ever since.

May the Heavenly Father console the sad hearts.

R. W. Bryant.

Resolutions.

Whereas, It has pleased God in His infinite wisdom and love to remove from our midst our beloved friend, and co-worker, Sister Harriett Martin, to her home in heaven; and,

Whereas, Though she was resigned to God's will, and was prepared to go, her presence will be missed by all her loved ones and especially by the members of the Missionary Society of Laurel Second Baptist Church; nevertheless we bow in humble submission to God's will; therefore, be it

Resolved, First, That in the death of Sister Martin, the church and society have lost one of their most beloved members, the neighborhood a kind and charitable friend, and her home one of its brightest jewels.

Resolved, Second, That we extend to the bereaved family our tenderest sympathy and pray the Lord that he will comfort them in this dark hour of sadness and gloom, and that they may be reconciled to the will of our Heavenly Father and trust Him as she did, for comfort.

Resolved, Third, That a page in our minutes be dedicated to her memory as a testimonial of our love for her, and these resolutions be recorded therein.

Resolved, Fourth, That these resolutions be published in the Baptist Record, the Laurel Ledger

FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering from Woman's Ailments.



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know we know from our own experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or White discharge, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says: "You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Discharge, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all woman's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 232 - South Bend, Ind., U. S. A.



FOR FEEBLE-MINDED CHILDREN AND ADULTS.

Expert training, mental development, and especially specially trained teachers, and experienced physicians who have devoted their life to the study and treatment of nervous children. Home influences. Delightfully located in the blue grass section of Kentucky. 100 acres of beautiful lawn and woodland for pleasure grounds. Elegantly appointed building, electric light and steam heated. Highly endorsed and recommended by prominent physicians, ministers and patrons. Write for terms and descriptive catalogue. Address: DR. JNO. P. STEWART, Supt., Box 4, Farmdale, Ky.

and a copy be sent to the sorrowing family.

Mrs. W. O. Hedgspath,
Miss Allie K. Cubley,
Committee.

Cancer of the Breast.

The breast is the most frequent location for Cancer among women. Any abnormal growth in the breast, regardless of whether it causes any pain or not, should be looked upon with suspicion. It is of the utmost importance to the patient that the disease be recognized in its early stage and skillfully treated. Dr. Bye, a noted Cancer Specialist, states that he has perfected a Combination of Oils which are producing wonderful results in curing Cancer, and that he has published an illustrated book giving his views on the disease, which he will gladly send free to any one interested. Address Dr. W. O. Bye, Ninth and Broadway, Kansas City, Mo.

WANTED—To correspond with Baptist minister who would like to take a church down on the Gulf coast. All information desired will be furnished on application to J. E. Nelson, Clerk, Salem Baptist Church, Escatawpa, Miss.

Can Cancer Be Cured? IT CAN. We want every man and woman in the United States to know what we are doing.—We are curing Cancers, Tumors and Chronic Sores without the use of the knife or X-Ray, and are endorsed by the Senate and Legislature of Virginia. We Guarantee Our Cures. Physicians treated FREE. The Kellam Hospital, 1815 West Main, RICHMOND, VA.

Churchman's Stomach Weak

Rev. Lapley Suffered Twelve Years From It—How He Conquered It; You Also Can, Free.

Through an announcement that he saw in his local paper the Rev. J. D. Lapley of Avondale Station, Birmingham, Ala., learned that he could obtain a free trial bottle of a remedy for the cure of indigestion, and as he was interested, because he suffered that way, he wrote for it. The remedy was Dr. Caldwell's Syrup Pepsin. Mr. Lapley, who is a minister of the Methodist Episcopal Church, and a member of the Central Alabama Conference, took the free bottle with the result that he was speedily cured.

You or any other sufferer from constipation, indigestion and dyspepsia, sick head, Mrs. Alice Northrup and such digestive troubles can have a free trial bottle sent to your home prepaid by forwarding your name and address. It is the gentlest, mildest, best tasting, most effective laxative tonic you ever tried. Druggists will sell you the regular bottles at 50c or \$1, and results are guaranteed. A picture of Mrs. Northrup, of Quincy, Ill., a cured patient, is presented herewith. If there is anything about your case that you don't understand write to the doctor and he will advise you. The address is Dr. W. B. Caldwell, 679 Caldwell Building, Monticello, Illinois.

OFFICE HELP WANTED

Young and Middle Aged People are wanted to prepare for positions in Banks, Business Houses and R. R. Offices, paying from \$50.00 to \$150.00 a month. We have rapid promotion to the ambitious. We have more demands for Bookkeepers, Stenographers and Telegraph operators, than we can supply. We guarantee positions. Write to us today. We will explain the proposition. **WHEELER BUSINESS COLLEGE** 315 Potter Building BIRMINGHAM, ALA.

"I MADE \$12 PER DAY" Selling This 7-Piece Kitchen Set. From terms statement of H. S. CUNNINGHAM. Are you looking for money? Selling from \$5 to \$100 sets per week. You can do it. Send your name today and let us PROVE IT. Experience unnecessary. We show you how to make \$12 to \$15 a day. OFFICE FREE to workers. **THOMAS MFG. CO.** 401 Home Bldg., Dayton, Ohio.

Mrs. Winslow's Soothing Syrup Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEething with PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN, CURES WIND COLIC and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup and take no other kind. Twenty-five cents a bottle. One bottle under the Food and Drugs Act, June 28th, 1906. S. J. Nichols, AN OLD AND WELL KNOWN FARMER.

60 YEARS' EXPERIENCE **PATENTS** TRADE MARKS COPYRIGHTS &c. Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. HANDBOOK on Patents sent free. Oldest agency for securing patents. Patents taken through MUNN & Co. receive special notice, without charge, in the **Scientific American.** A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms \$5 a year, four months \$1. Sold by all newsdealers. **MUNN & Co.** 35 Broadway, New York. Branch Office, 25 F St., Washington, D. C.

The Training of a Boy.

By C. S. Carr, M.D.

The boy should be held to the same state of virtue as the girl is held. To admit for a moment that the boy must have a season of sowing wild oats is to unfit any parent to bring up boys. There is no reason in the world why the life of a boy should not be just as free from taint or irregularity as that of the girl. Rude language or vulgar behavior of any sort is just as inexcusable in the boy as in the girl. He should not be allowed for one moment to think that things are decent for the boy to do that are indecent for the girl.

Of course, it is very easy to fall into the habit of establishing a double standard of morals for the boys and girls. We have become so accustomed in this generation to see boys do things every day, and hear boys say things which no self-respecting girl would do or say, that we have unconsciously become reconciled to the idea that purity in the case of a girl should be higher than in boys.

But there is no real foundation for such an idea. There is every reason why the boy should be as neat, as polite, as modest as the girl. Boys should never be allowed to think that they are excusable in doing things or saying things that would be unfit for their sisters to participate in. Boys reared with this idea in their minds are much more apt to make good men, successful men, healthy men, than the boys that are allowed to indulge in coarse conversation or questionable recreations.

The boy should be on good terms with his mother. He should be a chum with his mother, if possible. Her sensitiveness and feelings concerning questions of morality should be imparted to him as much as possible. Then when the boy comes in contact with rude boys, who have not been so reared, he will be able to see for himself the folly and degradation of immorality.

We are aware that this is ideal, but this is the standard that should constantly be kept before the parent. Make the boys as clean, and modest, and respectable, and obedient as the girls are. There is no reason in the world why they should not be. There is

"I consider Royaline Oil superior to anything of its kind I ever used. I can also speak in the highest terms of Royaline Tetter Ointment." F. W. Hair, Crowville, La.

every reason in the world why they should be.

But it is upon the father mainly that the rearing of the boy depends. If the father be a good man, a gentleman, a man who likes life and makes the best use of life, a man who has not forgotten how to be a boy, and how to play with boys, a man that likes fun but takes a serious view of life in general, the boy will scarcely need any other instruction than association with his father. The boy naturally emulates his father. The masculine qualities of the boy begin to develop early, and even during infancy he sees in the masculine portion of the family, traits that attract him more than feminine traits.

There are some things the boy can tell his mother easier than he can tell his father. There are other things that the boy can tell his father better than he can tell his mother. Blessed is the boy who has both father and mother who are approachable, who are sympathetic with his phases of growth, who are ready to forgive, and patient to begin over again. If the boy has not found these things in his father and mother it will be very doubtful indeed if the Sunday School or church, the day school or teacher, will be able to supply his loss. Philadelphia.

Important Notice.

We call especial attention to the appearance of a new advertisement in our columns this issue, the Black-Draught Stock & Poultry Medicine.

This concentrated medicine for animals and fowls has for nearly a quarter of a century, made such wonderful strides in sale on a larger scale, hence the popularity and such large quantities have been sold, strictly on its merits that it has been decided to form a company and push its advertisement of this medicine on another page.

We call our readers' special attention to the fact that this is

stock and poultry medicine—not a food, and it is therefore especially to be recommended for stock and poultry, when they are sick. It has been found to have special value in all the common diseases of stock and poultry, due to a disordered liver, and we urge our readers to get a can at their dealers and give it a thorough trial.

A free sample of the medicine will be mailed to any reader sending name and address to the Black-Draught Stock Medicine Co., Chattanooga, Tenn.

Homeopathic Remedies

Fresh and active. Sent post or express paid to any part of the U. S. Schuessler or Biochemic Manual and our 143 page Manual of Homeopathic Treatment sent free postpaid upon request. **WALSHY BROS. CO.** Estab. 1855. 93 Wabash Ave. Chicago, Ill.

SOUVENIR POST CARDS FREE.

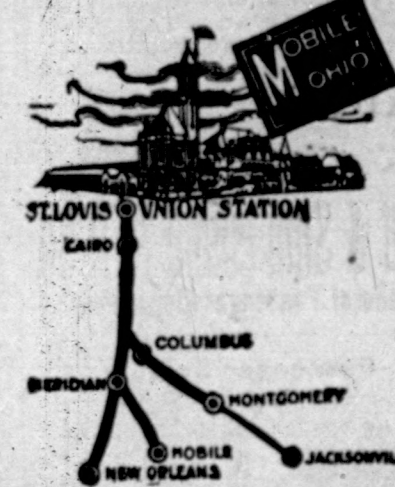
Three choicest artistic Souvenir Post Cards beautiful colors, absolutely free, if you send stamp for postage. W. H. Gates, 104 W. 8th St., Topeka, Kan.

FIFTY YEARS IN CHINA.

Memor of Dr. T. P. Crawford.

A most beautiful and thrillingly interesting book, 32 pages, 16 pages of illustrations—photos of Dr. & Mrs. Crawford, missionaries, native Christians, Chinese scenes, etc. Gives the events of their lives together for 50 years in China, where she still lives and labors. Everybody ought to read it. Price 10c. Sent special terms to stores and agents. O. P. BOSTICK, 1616 Chadwell Ave., Nashville, Tenn.

CATARRH CURE Free sample starts a cure FREE One month's treatment \$1.00. Money back after 15 days if not repressed in every respect. Write to-day. Start curing yourself at once. **Ke-pu-zo Co., 1284 Oakwood Ave., Toledo, O.**



Pullman Drawing Room Sleeping Cars between St. Louis and Mobile. St. Louis and New Orleans. Dining Cars serving meals a la carte. Up-to-date Day Coaches. **H. E. JONES, JR.,** Traveling Passenger Agent, Meridian, Miss. **JNO. M. BEALL,** General Passenger Agent, St. Louis, Mo.

If you want to secure a \$60 **LIFE SCHOLARSHIP**, by copying a chapter in the Bible, write to **HARRIS BUSINESS UNIVERSITY, Jackson, Miss.**

To Cure Ring Worms and Skin Diseases.

Varnville, S. C., Jan. 17, 1908.
Mr. J. T. Shuptrine, Savannah, Ga.
Dear Sir:—My wife used your Tetterine for all kinds of skin diseases, and she thinks it a good medicine. There is no substitute.
Respectfully,
Tetterine cures Rosacea, Tetter, Ringworm, Ground Itch, Infant's Sores, Hives, Pimples, Boils, Rough Soles, Patched on Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chills, and every form of Skin Disease. Tetterine Soap, Tetterine Ointment, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.



Monuments STATUARY VASES.

and Iron Fences of all styles and materials. We do first class work, and only the best of material and employ only sober and reliable men.
Write for catalogue.
Atlanta, Ga.

Capitol City Marble Company,
(Successors to Carver, Sapp & Marble Co.)
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MAIN LINE.			
No. 5	No. 3	No. 6	No. 4
Lv. Jackson..... 4:30 P. M.	3:25 P. M.	Lv. Gulfport..... 7:30 A. M.	4:15 P. M.
Lv. Hattiesburg..... 8:15 A. M.	7:05 P. M.	Lv. Hattiesburg..... 10:37 A. M.	7:35 P. M.
Ar. Gulfport..... 11:00 A. M.	10:00 P. M.	Ar. Jackson..... 2:10 P. M.	11:00 P. M.

COLUMBIA DIVISION
(Via Silver Creek and Columbia)
No. 101
7:10 A. M. Lv. Jackson Ar. 7:30 p.m.
2:55 P. M. Ar. Gulfport Lv. 11:30 a.m.
No. 109
2:30 P. M. Lv. Jackson Ar. 10:05 a.m.
6:20 P. M. Ar. Columbia Lv. 6:00 A. M.
ALL TRAINS RUN DAILY.

Connections at Jackson, Hattiesburg and Gulfport with all lines

For further information apply to
S. D. BOYLSTON,
GENERAL PASSENGER AGENT.
Effective January 1st, 1909, Gulfport, Miss.

Continued from page 11.)

WOMAN'S WORK

Reminiscences.

A few days since I met a friend whom I had not seen in 45 years. She came South from Canada away back in the sixties to remain three months, and the lines were closed by the civil war and she was forced to stay in this community about three years. She left here young, fresh and fair, she returns an aged woman. Then she had just entered the beautiful triumph of womanhood, and from its portals she could see all the alluring prospects in life. Now Father Time has bleached her hair, dimmed her eyes, and given a faltering step. There is one thing though that his blighting touch has left unchanged, and that is her memory. So easily her thoughts flew back to the "olden time," and she could locate every rustic bridge, every moss-covered knoll, and the flower garden, where bloomed in perennial beauty, the old-fashioned pinks and holly-hocks. In fancy she went to the pond, where she and five others were baptized by that valiant soldier of the cross, Rev. T. J. Walne. She recalled the names of the "sewing circle," who used to meet at Antioch to make clothing for the soldiers. We, who were all unused to such work, made many mistakes that afforded much amusement.

One young girl sewed the trousers all the way up, and it was suggested that the one wearing them would have to hang them up and drop down into them. One knit a sock that she had narrowed and widened to fit the bandages that the soldier would wear if wounded. It had no heel, and the toe was narrowed off to one stitch, and she was puzzled to know what to do with that.

There was a sad time when we went on the old hill side to present "the boys in gray" with the loved banner of the Confederacy. One young lady delivered the farewell address, while another sang so sweetly and triumphantly, "Hurrah for the Bonnie Blue Flag That Bears the Single Star." We then went with them to the train that was to bear them to the field of conflict, (with fears and tears), but we believed that most of them would come again, crowned with

laurel leaves, and singing the song of victory.

The months dragged on and news came that one by one the brave boys were falling, some in battle and others from exposure and hardships. They were laid away in unmarked graves, and there was no mother to touch the fevered brow, no sister or loved ones to whisper words of cheer in the dying hour. It is sweet to believe that God sent his angels to comfort them and carry the last message to the throne of Allah.

One day we were shocked with the awful news, that Vicksburg had surrendered. Vicksburg the impregnable with its lofty hills and strong bulworks had gone down, not from the enemy's guns but from sheer starvation.

The Federalists then took charge of the city, the lines were opened and our friend received a pass to return to her home.

She found that two of her brothers had enlisted in the army, and one had found a grave at Murfreesboro. For the people of the South, there were still months of hard fighting, and weary waiting. God only knows the record of the proud endurance, the unswerving devotion, the exalted heroism that animated many hearts, but the end came, and the peerless Lee surrendered the tattered banner, the sheathed sword to General Grant.

In tears we welcomed the ragged soldiers who survived, and with undaunted spirits they assumed the task of building up the waste places and making homes for the loved ones.

Today, five only of those who returned to our community are living. Soon they too will "pass over the river and rest in the shade of the trees."

Mrs. C. E. Bolls.

Woman's Missionary Institute,
February 5 and 6, to be held
in the First Baptist
Church, Jackson.

Friday.

3 p. m. Devotional Exercises.
—Mrs. J. L. Johnson.
3:20 p. m. Aims of the Institute.—Mrs. J. A. Lee, Association Vice-President.
Aims of Mississippi Societies.—Mrs. W. R. Woods.
Followed by introduction and opening address by Miss Crane.

La Grippe

Is a nerve-wrecking disease. It affects the whole nervous system. When the heart, lungs or stomach is weak, it is sure to leave it in a bad condition. These after-effects are really more serious than the disease. Dr. Miles' Nerve Tonic should always be taken to strengthen and build up the nervous system.

"I had a long spell of the grip which weakened my stomach and brought on extreme nervousness. I was miserable for months. I bought a bottle of Dr. Miles' Nerve Tonic and a box of the Nerve and Liver Pills and I hadn't taken one bottle before I began to feel better. My stomach grew stronger and my bowels finally got back to their normal condition." MRS. G. O. THORNBURG, Ohio. If first bottle fails to benefit, money back.

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Pure Red Rust-Proof Oats, free of Johnson Grass or other noxious seeds. 80 cents per bushel, or 10 or more bushels at 75 cents per bushel.

Hairy Vetch, 10 cts per pound, \$9. per 100 pounds.

Southern Winter Rye Grass, single bushel \$1.40; sack of 3 bushels \$1.35.

Best Alfalfa, 20 cents per lb.; \$19.00 per 100 lbs.

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Price: 1,000 to 5,000 at \$1.50 per 1,000, 5,000 to 9,000 at \$1.25 per 1,000, 10,000 and over at \$1.00 per 1,000. Our catalogue gives full instructions for growing all kinds of fruits and vegetables mailed on request. Wm. C. Garaty Co., The Cabbage Plant Rm., P. O. Box 660, Young's Island, S. C.

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Corresponding Secretary W. M. U.

Twenty Minute Round Table.
Prayer.

Friday Night.

7 p. m. Devotional Exercises.

—Mrs. J. A. Lee.

7:20 p. m. (a) Challenge of the City.—Miss Lackey.

(b) Practical Methods.—Mrs. J. L. Johnson, State Editor of W. M. U.

8:15 p. m. Relation of State W. M. U. to General W. M. U.

—Miss Crane.

Prayer.

Saturday Morning.

10 a. m. Devotional Exercises.

—Mrs. J. D. Granberry, President State W. M. U.

(Suggested Scripture Readings Appropriate to Missionary Meetings and Prayers).—Mrs. Hackett.

10:30 a. m. Foreign Missions.

(a) Facts About China.—Mrs. McCrea, Returned Missionary.

(b) Facts About Mexico.—Mrs. Watkins, Returned Missionary.

(c) The Uplift of China.—Miss Crane.

Twenty Minute Round Table.

Prayer.

1 p. m. Luncheon at the Church.

Saturday Afternoon.

2 p. m. Devotional Exercises.

—Mrs. W. A. McComb.

2:20 p. m. Y. W. A., Sunbeam and Royal Ambassadors Conference conducted by Mrs. R. L. Bunyard and Mrs. Hobbs.

Responded to by various leaders of Young Peoples' Societies.

4 p. m. Summary of Young People's Work.—Miss Crane.

Prayer.

Members of W. M. S., Y. W. A., Sunbeams and Royal Ambassadors are especially urged to attend these exercises, if they desire to become more efficient workers in God's cause.

Mrs. J. A. Lee, Vice-President Central Association.

A Substitute for Matrimony.

"Successful business girls and women," says Mrs. Anna Steese Richardson in Woman's Home Companion for February, "are too well off financially to want to marry."

"The girl who earns twelve, fifteen or twenty dollars a week sets for herself a standard of living, dress and small luxuries which would require a husband earning twenty-five, thirty and fifty dollars respectively. She regards as necessities what her mother considered luxuries. If a man who is earning only as much as the girl or a few dollars more a week asks her to marry him, he knows that the girl must either deprive herself of some things she has grown to regard as necessities or she must continue to work. And there is many a hungry-home young man today too proud to allow his wife to work."

"Through agitation and her own honest effort at desk, counter and loom, woman is rapidly nearing the goal of equality in work and wages with men. Her services are worth today as much as those of the man who might marry her—if her services were worth less."

An Excellent Cleaning Fluid.

"The following recipe contains nothing injurious, never takes out the stiffness from fabrics (as from vellings and chifon), and is at the same time a disinfectant and sure preventive of moths," says Woman's Home Companion for February. "Sulphuric ether, one dram; alcohol, two drams; chloroform, one dram; oil of cloves, one dram; one dram; oil of cloves, one dram. Three times this amount to one quart best gasoline. The oil of cloves may be omitted if desired, as in cleaning anything white it has a tendency to turn it yellow. To clean a dress skirt, just double or treble the amount of these ingredients. Men's trousers can be soaked over night in this, and when pressed are as good as new. It is fine for ostrich plumes, as it never takes the curl out. Be sure to shake out in the air until thoroughly dry. Old laces clean beautifully with this fluid. Let the article to be cleaned lie in the liquid for a while according to how solid it is. Articles can remain in all night without injury to the fabric in any way. By allowing to settle, and pouring off very carefully, one can use the fluid over and over again."

FITS CURED NO CURE NO PAY-IN
The original saw mill giving two motions from one dial. Four horse-power engine guaranteed to cut 100 ft. board lumber in ten hours, and larger sizes in proportion. Friction set works and reaper. Triple steel dogs, slanted track, steel spreader wheel, screw saw guide.
J. A. Hodges, Oak, Ga., is now using first DeLoach Mill ever made (28 years ago) and says it is still doing good work.
Send for catalog of the celebrated DeLoach line of Saw Mills, Edgers, Shingle Mills, Planers, Water Wheels, Corn Mills, Engines, Boilers and lineal line. Agents wanted in every county. DeLoach Mill Mfg. Co., Box 177, Bridgeport, Ala.

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is merely a question of using enough of the right kind of fertilizers.

Virginia-Carolina Fertilizers

are the right kind.

The cotton plant cannot feed on barren land. Study your soil. Find out what it lacks. Then apply the necessary fertilization and the results will surprise you.

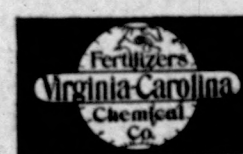
See what Mr. W. C. Hays of Smith Station, Ala., did. He says: "I planted about 30 acres of some 'gray sandy land' that had been in cultivation for over 20 years, and used 300 pounds of Virginia-Carolina Fertilizers per acre, and I expect to gather 50 bales from the 30 acres." This is why we say it is the right kind. We have hundreds of letters like this, and even stronger, in praise of Virginia-Carolina Fertilizer for cotton.

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"She tried doctor's remedies, but they did her no good, so, after many years of suffering, I gave her CARDUI, as you directed. After she had taken one bottle, she was not bothered any more with cramps, and now she has a fine boy baby.

"We recommend Cardui to all women who suffer from female troubles."

Cardui, as you know, is a popular medicine with women. It is popular because it has been found to relieve their pains, bring roses to pale cheeks, strength to weak bodies and nerves.

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The actor plays his part,
The soldier glitters on parade,
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O'er this terrestrial ball,
The sailor navigates his ship,
But the farmer feeds them all.

The preacher pounds the pulpit desk,
The broker reads the tape,
The tialor cuts and sews his cloth
To fit the human shape,
The dame of fashion dressed in silk
Goes forth to dine or call,
Or drive, or dance, or promenade,
But the farmer feeds them all.

The workman wields his shining tools,
The merchant shows his wares,
The aeronaut above the clouds
A dizzy journey dares,
But art and science soon would fade,
And commerce dead would fall
If the farmer ceased to reap and sow,
For the farmer feeds them all.

—Leslie's Weekly.

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think.

They are slaves who dare not be
In the right with two or three.
—Lowell.

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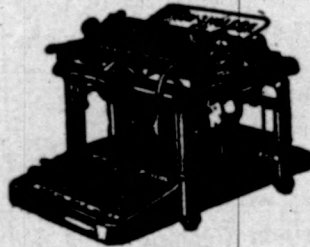
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